
SERMON

Preach'd before the
Society of Merchants,

IN
BRISTOL.

1708

Merchants-Hall, Bristol, Nov. 10. 1708.

VOted and Ordered, that the Thanks
of this HALL be given to
Mr. CHARLES BRENT, for his Sermon,
this Day, Preach'd before this Society; and
that he be desir'd to Print the same.



H. FANE, Cl.

1647
Honour the Lord with thy Substance.

A
S E R M O N

Preach'd on that SUBJECT,
BEFORE THE
Society of Merchants,
IN THE
CITY of BRISTOL,

A T
St. *STEPHEN*'s Church,
On the 10th. of *November*, 1708.

By *CHARLES BRENT*, M. A.
Rector of *Christ Church* and *St. Werburge*.

Publisch'd at the Request of the said SOCIETY.

LONDON: Printed for *JOHN WYAT*, at the
Rose, in *St. Paul's Church-yard*. 1708.

Honour the Lord with thy Substance.

A
SERMON

Preach'd on that Subject,

BY THE

Society of Merchants



IN THE

CITY of BRISTOL

AT

St. Stephen's Church

On the 10th of November, 1758.

By CHARLES BRINT, M.A.

Rector of St. Stephen's Church and St. Andrew's

Published at the Request of the said SOCIETY

LONDON: Printed for John W. & J. at the
Rel. in St. Paul's Church-yard. 1758.

PROV. III. ix.

Honour the Lord with thy Substance.

ALtho' there is no Religious Duty but what is sufficiently encouraged in the Word of God, but what *has the Promise of the Life* 1 Tim. 4. 8. *that now is, and of that which is to come*; yet it cannot be denied but there are very peculiar Marks of Esteem and Distinction set upon some above others, to recommend them to our especial Regard and Zeal. In this Account, you will all agree with me, that Charity in general stands foremost; it being called *the more excellent Way, the greatest of the three chief* 1 Cor. 12. 31; *Christian Graces, the very Bond of Perfectness, and a* 13. 13. *Covering for the Multitude of Sins.* And surely, of Col. 3. 14. *all the Parts or Branches of Charity, this, of Piously and Mercifully bestowing our Substance, is extoll'd to the highest Eminence: So that it has, not only, all the Divine Assurances in common with other Duties, and all the special Commendations peculiar to that of Charity, but some very singular Marks of Favour, to distinguish it to our Wonder and Admiration. For, while the Gospel has taught us this humbling Lesson, in respect to our whole Duty, that, *having* Luke 17. 10. *done all that is commanded us, we must say, we are unprofitable Servants, we have done but what was our Duty to do; must it not surprise us to read the Holy Spirit so low in condescension to this special Branch of Cha-**

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rity,

Pro. 19. 17. rity, as to admit that we may, hereby, draw the All-sufficient God in our *Debt*, and give him *Credit* and *Honour*? And yet, so he has been pleas'd expressly to declare for our encouragement, *He that hath Pity upon the Poor, lendeth unto the Lord*; And, here again, by way of Exhortation, *Honour the Lord with thy Substance*.

Not doubting, then, but that such a gracious endearing Circumstance of Recommendation, must operate affectingly upon every well disposed Mind, it shall be my present Endeavour, to set the Force and Virtue of it a working upon your kindly Spirits: And, in order hereunto, I shall proceed

I. To shew, *How, and in what Respects we may be said, to Honour the Lord with our Substance.*

II. To touch your Hearts with the Motives that should, especially, engage you to this Duty.

In the first Place, then, I am to shew you, *How, and in what Respects we may be said, to Honour the Lord with our Substance.*

And here, that the wealthiest and biggest Man on Earth may not swell up with Conceit, that his being Rich and Great is any Honour either to God or to himself, without considering how he came by the Wealth he has, and what he does with it, I take leave to Premise,

First, That he, who has fraudulently and unjustly attained his *Substance*, is utterly incapable of doing
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the least *Honour to God* therewith, even, tho' he possess the *Treasures* of both *Indies*. That which is rak'd and filch't together by base dishonourable Means, and in Breach of the Laws of God, is gotten in pure *Contempt* and *Affront* to his Divine *Majesty*: And how then is it possible, that his *Honour* should ever be *Maintain'd*, and *Magnify'd* thereby? That fundamental *Errour* in the first *Concoction* of his *Substance*, renders it unfit to be *distributed*, ever after, to the *support* either of God's *Honour*, or his own. To have an inglorious ungodly Estate, apply'd to the Glory of God, the Property of it had need be quite alter'd: And therefore, the only way of converting it to that end, is to return it, as far as we are able, to the right Owners. But,

Secondly, Admitting the vast Estate we possess to have been ever so fairly gotten together, yet if we Miserly amass and hoard it up, we shall turn it very little to the account of God's *Honour*. What we do no good with, what we do *nothing* with, what we slave, and pine, and distract our selves to heap up, in order to render *useless*, is very far from answering any Ends of Honour; but, rather, seems purposely withheld, with Concern and Caution, lest God, who gave us our Riches, should have any Credit of them; and as if the number of abandon'd Objects were so much greater than it is, by such sad Mortals, who, while they complain and live like Men in want, are possess'd of Superfluity enough to lessen the Number of real *Indigents*, by great Multitudes.

Thirrdly, Tho' it be sufficient to surmount *that* dishonourable Character, if we can say, that, as we gain'd our Substance honestly, so we spend it on our selves freely ; yet this is far from coming up to the Blessed and Glorious Duty here recommended, of *honouring the Lord with our Substance*: The Worship of God is very little advanced, and the Family of God very little sustained, by that which we prodigally pour out upon our own Vanities and Lusts. We think we do enough to cast an honourable Figure, when we let it be seen, that we live liberally, keep a sumptuous Table, and display a splendid Equipage: But, alas, thus far *Dives* himself was a *Man of Honour*: For he was such a *rich Man* as clothed himself in Purple and fine Linnen, and faired Sumptuously every Day. But the sad Catastrophe of *Dives*, when in Hell he lift up his Eyes, should warn us, how little God esteems himself Glorify'd, with what the Wealthy lavish out upon their own Luxuries. In fine, the Substance we spend upon our own Pomp and Pride, we do not pretend to Honour the Lord with, but our selves ; and, much less with what we consume in the Ways of Intemperance and Sin, and, *in making Provision for the Flesh, to fulfill the Lusts thereof*, for this is done in direct defiance of God's Honour.

Once more , As for all those whom God is pleased to exercise under the Trial of a mean, unprosperous Fortune ; they do their best to Honour the Lord with their Substance, when they apply that little they have, to the faithful Discharge of all their just Debts, and to the Decent and Pious Education of their

Luk. 16. 19.

23.

Rom. 13. 14

their own Families. All Demands of Justice and Right are, first of all, to be satisfy'd, before those of Love and good Nature: For so the order of those *weightier Matters* runs in the Gospel, *Justice, Mercy, and Charity.* Mat. 23. 23.

To be liberal in Good and Pious Works, when our Circumstances are scarce clear enough to pay every Man his own, is to be Good and Pious at other Men's Expense; it is to give what we have no Right to, breaking thro' a just Obligation to be free for what we are not obliged to; and, like a Soldiers deserting his indispensible sworn Duty in one Regiment, to list a Voluntier in another. Nay farther,

When there is Room enough in a Man's Condition for Deeds of Piety and Charity to take place, those ought to be the first in Course, that regard the Support of our own Flesh and Blood: Our Charity must begin at Home: And he who is ever so Christian like in relieving others, and *provideth* 1 Tim. 5. 8. *not for his own, is worse than an Infidel.* And therefore, where the Occasions of a Man's Household are equal to the increase of his Estate; all he has to Honour the Lord with beyond that, is the leasure of his Time and Diligence to improve, and make effectual the Liberality of other Persons, and be the same good Steward to Pious Founders and Benefactors, as they are to the living God: And, in so doing, he will Honour the Lord with the best of his Abilities, and deserve a suitable Reward.

Principally

Principally and chiefly, then, does the Engagement of this singular Exhortation concern the Men of Treasure. They must be Men of *Substance*, who are to Honour the Lord with their *Substance*: And, if their Minds are mov'd by good Principles, and their Hearts are of a size with their Circumstances, they may extend themselves to the Glory and Honour of God several ways; of which I shall note an Instance or two, As,

1. By relieving the real and unavoidable Necessities of Families fallen to decay: (I forbear to mention, in this Place, the ordinary and Native Poor, the Laws having demanded of us a proper and suitable Provision for them, in the Nature of a just Debt. But,) as for Persons who have been liberally brought up, and liv'd in Repute and Credit, if these are depress'd and over-born by Adverse Fortune, they leave a Space for our Generosity to come in, and supply their Wants, in Virtue of pure Principle and good Will. These shrink aside, from the Notice and Allowance of the Publick Rate; and are, too often, above the lowliness of Mind, to let their Necessities be vulgarly known and relieved: And as they have enjoyed for a time, the Comfort and Satisfaction of living in some Fashion, like our selves, and must of consequence, be the more sensibly afflicted and broken Hearted, at the merciless Stings of Want; so their Case will require to be consider'd and redress'd, in a manner above that which regards the common Poor: And to provide a creditable, and a clean Retirement,

ment, endow'd with a suitable Provision, for such Persons to make an easie Retreat out of this miserable World, and prepare and fit themselves for a better ; And secretly to slide Refreshments into their Hands, unfought, and unlook'd for ; this is a Charity of the noblest and sublimest Nature, and adapted to the Capacity and Spirit of singularly Great and Good Men.

And the Reason why this may, peculiarly, be said to be *honouring the Lord with our Substance* is this, because it seems as if it were a peculiar neglect in the Divine Superintendency, that such Persons of Birth and Foundation, should be suffer'd to sink under Extremity : God's Eye may seem to have wilfully overlook'd them, and his Hand to have turn'd against them ; and his Providence is more likely to be charged and reflected on for their Misfortunes, than for the Wants of the Vulgar Poor. When, therefore, a Person of Eminent Ability and Worth, is moved to take their Case to Heart, and advance by unusual degrees of Generosity toward their Support, this again, looks providential in their Favour : This wipes off all imputation against the All-seeing God ; and shews that, howsoever he might think fit to Discipline such Men by Disappointments, as he once did his Children of old by Famine, yet he did not utterly cast them away : *But sent a Man before them,* even, such a one as good *Joseph*, who being put in Possession of a vast and endless Store, should deal out with a Princely Heart, and a Prudent Hand, to their sufficient Succour and Relief : And, *there-*

in, honouring the Lord with his Substance, by stopping the Cries of such Sufferers, and cutting them off from all just Pretence of reproaching the Conduct of his Providence. And hence, as our wise Author, in another Place, imputes all Hardships we put upon such needy Persons, to be, in effect, exposing and Vilifying the God who gave them Being; so he represents all the kind and charitable Offices we do them, to be a Vindication of his Honour: He that oppresseth the Poor reproacheth his Maker, but he that honoureth him hath Mercy on the Poor.

Prov. 14. 31.

2. Another way, whereby Great and Good Men, may *Honour the Lord with their Substance*, is, by providing for the Christian Education of Orphans, and Poor born Children, and laying Foundations upon which they may be rear'd up with Literature, as well as Nourishment, and with some charitable regard to their Souls, as well as their Bodies: That so instead of arising toward Maturity with meer brute Nature, Sordid without, and Savage within; they may come up in some sort like our Fellow Creatures, not purely Humane, but Men, and with a Calling and Diligence, that shall enable them to be their *own* Men; and in time, to distinguish themselves by giving those Charities, which they were born to receive.

To this end, the many private *Charity Schools* maintained by common Men, but especially the Munificent and standing *Hospitals* Founded by illustrious Benefactors, must prove an admirable Expedient: "In these your Beggarly and Brutal Youth, that

See Ser. 10
Court of
Guard. in
1704.

“ that were wont to grow up Naturally and
“ Wildly, like rank and poisonous Weeds under
“ Hedges, ever uselefs and insignificant, if not
“ worfe, are carefully removed and transplanted,
“ as into goodly Nurseries and Gardens ; where
“ the tender Plants are dress'd and trim'd as they
“ rise, and by proper Nurture and Husbandry,
“ are improv'd and ripen'd for several Ends
“ and Uses, to the Support and Credit of the
“ Community.

And, how many Ways this may redound to
God's Honour and Glory, 'tis easie to cast about
and consider : For, First, it prevents poor Chil-
dren from being bred up in a Custom of Cursing
and Swearing, of treating Sacred Names and
Things with Irreverence and Contempt, and of
dishonouring the Majesty of the most High, by
direct Blasphemy and Prophanation. Again, it
Instructs and Disciplines them up from practi-
cally Dishonouring God, by disobedient and wick-
ed Lives, and by a Course of Dissoluteness and
Immorality : Moreover, it tends to the renew-
ing of God's *Image*, to some tolerable likeness
and resemblance of the great *Original* ; to the
Reforming reasonable Creatures to some sense
of God, and some similitude of the Divine
Nature : That, as a good Picture shews out
to the Credit and Honour of the Person it
represents ; so Children, brought up in a Sober
Religious Way, by recovering some good like-
ness of God, may live a Credit to their Ma-
ker, and he may not esteem himself Re-
proach'd

proach'd and Blasphem'd in them, when it shall be said, Lo these are God's Image ! In a Word, it trains Youth up in the Way and Habit of Obeying, Serving, and Worshipping God, by a Virtuous and Holy Life : And this, certainly, is to Honour the Lord with our Substance, when we apply it to take off the lowest of Mankind, from point Blasphemy and Scandal, to pay Service and Honour, to the Sacred Name. But.

3. Lastly, The most immediate and avowed way that Great Men have, of *Honouring the Lord with their Substance*, is, by liberally advancing toward Pious Ends and Uses : Such as are the repairing, beautifying and furnishing of Holy Houses : And especially, the making honourable Provision for the Service, and the Servants of God. And least, in laying the special Emphasis here, I should be suspected of Partiality to my Profession, I must not omit to remark, that the Exhortation is expressly, and solely apply'd to this End, in the latter Clause ; as if this were, in truth, the only way, and there were none other, whereby we could so directly fulfil it.

Honour the Lord with thy Substance, *and with the First-Fruits of all thine Increase*. Now, it is well known that, the *First-Fruits* were an Offering that did, of Right, belong to those who Ministred at the Altar. And, to shew how very nearly God thought his Honour concern'd, that his Priesthood should be generously provided

vided for; he is pleased to allow, that all Rights and Oblations, which were Dedicated to the Use of his Ministers, should be called *Offerings to the Lord*: Thereby letting the People know, that he received such Pious Dedications as kindly at their Hands, as if presented immediately to himself. As, on the contrary, the defrauding them of their Dues, and with-holding those Rights and Recompences, that should in Conscience be render'd them, he resents so very heinously, that he does not speak of it as a wrong done to *them*, but an Injury, and a Rapine, committed directly upon *himself*. Thus, by the Prophet *Malachy*, *Will a Man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In Tithes and Offerings.*

3. 8.

And the Reason of this is plain: For, when God divided the Land of Promise among the Tribes of *Israel*, he left *Levi* no Part or Inheritance thereof, but reserv'd them to be Maintained by Dues from all other Tribes of the People: Intending that, by the Payment of this Holy *Tribute*, they should all be held up to a constant Sense and Acknowledgement of his Power and Authority over them: And that, though he stood in Need of none of their Gifts *himself*, they should have one plain Way and Occasion left them, of manifesting their Piety and Zeal in Presents and Offerings to their God, by generously supporting the Credit and Honour of his Ministry. And, when such Contributions were call'd, *The Lot of God's own Inheritance*, it was not meant that it should be infe-

rior to that of other Tribes: On the contrary, it has been generally cast up and computed, to have been rather greater than that of any other.

Now, the Reason and Ground of that Divine Institution remains, in the Christian Ministry, unabolish'd to this Day: For, being by their Ordination depriv'd of all Worldly Callings, that their time and Abilities may be wholly Dedicated to God's Service, they are to have the Dignity of their Characters upheld, by Dues and Offerings from the rest of the People; and in such a manner too, as to let their Function look indeed like a *Character* and a *Privilege*, and not like a ridiculous and empty Notion. Accordingly, to shew that there has been no Repeal of that ancient Ordinance, as some pretend, but, that the Reason at least, if not the Form of it, continues much the same now, as heretofore, the Apostle has, most judiciously, joined the Sense, both of the Law, and of the Gospel, in this Matter, together; and thereby, instead of abrogating the Rights of the Priest, in Virtue of Christianity, has re-enforced, and doubled the Obligation. *Do ye not know*, said he, *That they which Minister about Holy Things, live of the things of the Temple, and they which wait at the Altar, are Partakers with the Altar? Even so hath the Lord ordain'd, that they which Preach the Gospel, should live of the Gospel.*

1 Cor. 9. 13.
14.

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In fine, The Dedication of proper Houses for Holy Worship and Exercise, the constant and due Performance of all the Parts of Divine Service in them, and the creditable Support of a peculiar Ministry for that Service, are all Matters of a very Sacred and Pious Nature ; they are, strictly speaking, Religious Duties ; they are Things wherein the Honour and Glory of God are more nearly concerned than in any other ; and every Free-will Offering applied to these Ends, being given on the Score of the immediate Relation they bear to God, he is pleased to accept of, as if given directly to himself. And, whether to have these things decently ; and generously cared for ; or else, fordidly, poorly, beggarly, neglected, contemn'd, and scorn'd, be most for the Lord's Honour, must be referr'd to the Consciences of all Christian People, upon whom the Obligation lies incumbent.

Upon the whole Matter, God, who made this World, and had the forming and finishing the whole Frame and Constitution of it, provided abundantly for all the needful Demands and Occasions of it : this Provision he has, in a great Measure, at least to all outward Appearance, put out of his own immediate Disposal, in Trust with the Great and Wealthy Men of this World ; so that his ordinary way of supplying all the Wants and Exigencies of it, must be chiefly through their Means ; neither does he seem to have left himself any Method of succouring us at
Emergencies.

Añ. 20. 35.

Emergencies, directly from his own Hands, but by pure dint of Miracle; which cannot reasonably be look'd for, in the Course of common Providence. And hence it is, that the Rich in this World come to be called, *Stewards of the Living God*. And surely, a very singular and eminent Trust it is, that God has been pleas'd to distinguish and Honour them with, it being, as our Lord was wont to say, *a more blessed thing to give than to receive*.

Now, as it is with a Great Lord, who has left the whole Management of his Revenue to Stewards, that he is either honour'd or reflected on, according as they do or do not faithfully and wisely apply it, to answer all the just Occasions of his Household; And all Oppressions and Defaults that happen in the Oeconomy, are immediately imputed to the Lord himself, even though his Stewards are the sole Occasion of all: So it is with God, the Universal Lord and Householder, in respect to his Providence over the World: For though he has furnish'd ample Provision for all the Reasons and Ends of its Support and Order; yet, having committed the larger Stores thereof to the Men of Wealth and Substance, that they may deal it out again according to Necessity and Occasion, he himself is either honoured or censured, thereafter as those his Stewards do well or ill appropriate the Riches he has credited them with the Disposal of; and upon all grievous Hardships and Distresses, the inconsiderate are wont to cast their Murmurs

Murmurs directly at the Divine Providence, and to *charge God foolishly*. The Consequence of all which is, that as the Rich, who deal Dishonestly, Miserly, or Prodigally, abuse their Trust to God's Dishonour and Reproach; and are unfaithful Stewards, and must expect a severe Reckoning at the general Audit; so all those Wealthy, Treasured Men, who are Good in proportion to their Greatness, who esteem of their abundant Affluence, as a Trust from the Hands of God, and are *ready to distribute, and willing to Communicate, and as freely they have received, so freely and chearfully to give*, according as the Occasions of Piety and, Charity shall require it of them; these are the Good and Faithful Stewards of their Heavenly Master, and do *Honour the Lord with their Substance*. I come now, briefly,

2. In the next Place, *To touch your Hearts with the Motives that should, especially engage you to this Duty.*

And here, I shall forbear to insist upon all those Reasons and Engagements that should excite us to *this*, in common with our other Christian Duties; which are as many and cogent, as there are of Perswasions and Promises for our Religion: Neither shall I take advantage of the Encouragements that are appropriated to our Charity in general, which yet, are very peculiar and distinguishing: All these, in their proper Weight and Force, are fitter to compile a Book,

Book, than to close a Sermon. But I shall confine my Application of what should especially engage your Hearts to this Duty, within the sense of this singular endearing Word, wherewith you are here exhorted to it, *Honour the Lord with thy Substance.* And

1st. What a ravishing irresistible Charm is here, to gain upon all generous Minds! God, who has an absolute Right, not only to our whole Duty, but to our whole Natures; to all that we have, and all that we are, is pleas'd, notwithstanding, to esteem himself Honour'd, in whatsoever we freely advance toward the great Ends of Piety and Charity. O the inexpressible Grace and Condescension of our Great and Good God! And we, who, *when we have done all that is commanded us, are but unprofitable Servants*, are, nevertheless, by our Pious and Charitable Liberalities, in a way of doing our Heavenly Master Credit and Honour. O the singular, superlative Dignity and Excellency of this Duty! The powerful Persuasion, the perfect Enchantment that it must cast upon our Affections, to engage our ready and chearful Performance of it, to the best of our Abilities! What? This Worm of Man in a Capacity of honouring the All-sufficient God, with a little Worldly Substance? Dust and Ashes capable of Illustrating the brightness of the Divine Majesty, of returning Glory to the Fountain of all of reflecting blaze on

must have but a very dark Sense of the Worth and Use of Things, we must fordidly and blindly dote upon our rusty Treasure, not to let it see the Sun, upon so Bright and Heavenly a Prospect.

We accept it as Motive enough, to do an act of Generosity toward a common Man, when he only lets us know, we shall oblige him by it : When, therefore, the Almighty designs to tell us, that we shall even *Honour* him with our *Substance*, if we only apply the Superfluities of it, to Charitable and Pious Uses ; if this will not unlock, and let open our Hearts, to a little Liberality that way, we must be gone impregnable, and Proof, against all free Perswasion ; utterly incapable of acting upon any Good and Honourable Principles. Again consider,

2dly, That the *Substance* God is pleas'd we should *Honour* him with, is but the same, which he has first, done us the *Honour* of : He credited us with our *All*, and he only looks, in return, that we should Credit him with a *Share*, even with the useless Superfluity of what he gave us : Nay, he chose us to the great Trust, of the Wealth we possess, on this very Score and Condition, that he might receive the Improvement of his own upon Demand. And, by the way, 'tis hard, he should reckon himself Honoured with, but, a small return of the whole, which he freely lent us ; and like one who has credited dishonest shameless Debtors, when he *hardly receives* Eccl. 29. 6

the half of what he should, count it as if he had found it, and as so much Money given. How unfaithfully, how evilly then do we requite his Favour, and abuse the Confidence he has repos'd in us, when we refuse to render him any part of that which is his own, and cannot find in our Hearts, to distribute the loose Increase, to answer those Glorious Ends for which he honoured us with the Principal! But, if neither Generosity, nor Gratitude will move us, yet at least the point of Profit is what we can all very sensibly feel: And therefore, let it be laid to Heart,

3dly, In the last Place, That our honouring the Lord with our Substance, will be the most prevailing Inducement, we can lay upon him, to do us the Honour of a plentiful and flowing Increase.

Deut. 8. 18.

Recollect what MOSES admonish'd: Thou shalt remember the Lord thy God: for it is he that giveth thee Power to get Wealth. SAMUEL,

1 Sam. 2. 30.

also, has assured, that this is the way of his Dispenfations: Those that Honour me, I will Honour, and those that despise me shall be lightly esteemed.

And thus far it falls ever true in Fact, that God does not ordinarily Bless and Honour those with much Wealth, I mean, at least, he does not suffer them to be truly Bless'd and Honour'd, but rather to be disgrac'd and curst, in the Possession of it, and to be scandalously and infamously Rich, who have no Hearts nor Bowels, to apply any Porcion of it to the Ends of Mercy and Piety. All the Blessings in the Book of God run constantly in the Favour of free and bountiful

tiful Minds : Nor does the Wise Man forget to annex the Promise of a prosperous Fortune, to give Life to the Duty I have discours'd on: *Honour the Lord with thy Substance, and with the First-fruits of all thy Increase : So (says he) shall thy Barns be fill'd with Plenty, and thy Presses shall burst out with new Wine.*

And, who, then, is that Faithful and Wise Servant, whom his Lord hath made Ruler over his Household, to give them Meat in due Season ? Blessed is that Servant, whom his Lord when he cometh, shall find so doing ! Verily I say unto you, that he shall make him Ruler over all his Goods. This gives me fair Occasion of passing, from the Nature and the Obligation of this engaging Precept in Theory, to illustrate it by a particular Example, and so conclude.

Mat. 24. 45,
46, 47.

When, therefore, it pleases the Almighty, to raise up a Person among you, of a vast surprising Fortune, not suddenly snatch'd together by reaches of Unrighteousness and Oppression, but by the Blessing of a Diligent and Honourable Course of Dealing, not Sordidly and Miserly amass'd to lie useless and insignificant, nor yet Prodigally and Profusely pour'd out upon his own Pomp and Voluptuousness, but husbanded and appropriated, with the easiness of a Management and Wisdom, that shew'd, he did not mean to keep, all his Life time, encumber'd and crowded up by his own Heaps, but at full Liberty, to move, and extend himself : Who, at Maturity of Estate

and Judgment, revolving, wherefore a great Abundance is given, and what it is good for ; And being excited by the general Obligations that enforced our whole Christian Duty, by the particular Commendations that prefer Charity before the rest, and by the singular Marks of Esteem bestow'd on this Special Branch thereof, whereby we Honour the Lord with our Substance ; and being humbly and deeply sensible of our unworthiness of so high an Honour, of the ready Gratitude and Acknowledgement it challenges in return, and of the more abundant Riches and Honours, through God's Favour, consequent thereunto ; Composeth himself (even while his Healthful and Manly Days are passing,) chearfully to distribute and deal out ; and with a Prudence and Application, equal to that wherewith he gathered in : And having first paid respect to Nature, and the Ties of Blood, by adding to the Fortunes of Relations, born above the regards of Charity, many Great and Noble Enlargements of Generosity and Love, gives himself liberally to shed abroad his Bounties about the World, wheresoever the Occasions of Piety and Charity call upon him ; silently sliding out such Sums through secret Hands, besides what went to the Founding of that Magnificent ~~Recess~~ which is the Delight and Praise of all Beholders, for the Succour and Reception of decay'd Livers, as must arise to a vast Account when cast together ; Devoting whole Estates, for the Rearing and Endowment of *such* an HOSPITAL, for the liberal Education of poor Children, as will be the Wonder of the Age,

Age, and take up a Treasure, to answer all the just Occasions of it, as must seem issuing, rather, out of a *Royal Exchequer*, than from a *Private Hand*: Not reckoning upon the many costly Ornaments and Repairs he has bestow'd upon God's Houses, and the Provisions he has made, and projected, for the Service, and the Servants of God; which fall not far short of the rest of his Noble Dispensations: Upon whose *Substance* such an All-sufficient Blessing pours down from Heaven, that the more *abundantly* he deals it abroad, the more, still, it seems *abounding*; like the Widow's Oil, still filling up by being shed out; or rather, like the *Substance* of the Sun, never the more *consumed*, for being evermore *consuming*; whose Generosity being, in resemblance of that, diffusive, and universal; And the Motions of his Will, so perfectly unconstrain'd and free, that Importunity serves more to Repel, than to put it forward, and smooth and oily Words, rather to clog, than speed the Regularity of it: All the Parts of whose Life and Character being of one intire Piece with *this*: A devout, and constant Votary at the Divine Worship he encourages; and as Zealous a *Performer*, as *Promoter*, of all the Pious Exercises of our Establish'd Church. A just, and punctual Man, to a Religious exactness; Temperate, Sober, and Severe, like the first *Ephesian* Bishop: And Grave, and Venerable in his Aspect, correspondent to the Purity of his Morals. When you have the Idea, and Image of such a Good and Godlike Personage before your Eyes, you have then a *just Example* given you, to ex-
plain

plain the blessed *Rule*, and Precept I have discours'd on. And in the same Proportion as he keeps up to the compleatness of this Character, Admire, and Esteem him thereafter. Bethink not then the cautious and frugal Manner, wherewith he Labours to perpetuate such huge stupendous Beneficencies; but rather (should the worst of your Fears take Place) chearfully permit a share of one Publick Fund, to run in with another, to render it still the more Immense and Matchless. Consider, that, howsoever his bounteous Beams and Rays may be dispers'd to remoter Parts; it is certain, he *Shines* down upon you, in direct and full *Meridian*. Honour, therefore, Respect, and Reverence him; and Praise God for him. Think not a Publick Statue too Great to express your Gratitude: Perpetuate his good Name upon your Records; and let his Memory be ever precious among you from Generation to Generation.

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